2:Métraux E-5 (1929) 1948 SF10 Chiriguano SF10

Chane SF8



Chieftainship was inherited in the male line, but the title was bestowed on a chief's son only if he were worthy of it. There are only a very few cases of women ruling a *Chiriguano* group, but the *Chané* remembered the names of several women leaders. According to a genealogy of a *Chané* chiefly family recorded by Nordenskiöld (1912, p. 229), power was inherited successively by the brothers and sisters of a deceased chief before it passed to his son. In the village visited by Nordenskiöld, the brother's son of the chieftainess was the actual ruler, but her son by a commoner was the heir apparent. This system of succession is probably the same as the one prevailing among the eastern *Chané* (*Guana*).

*Chiriguano* chiefs of the past wore conspicuous ornaments and were entitled to carry the yanduwa, a pole with a bunch of feathers tied at the end, and a carved stick.

**Property.**—A plot that had once been cultivated by a man belonged to him and to his descendants, but could not be alienated by him. In order to insure new ownership rights, a *Chiriguano* would plant a few pumpkins on the land which he intended to clear.

**Justice.**—Thieves were expelled from the community or sometimes were flogged. A man convicted of adultery could lose his property. Murderers were sent into exile, unless the victim's family had time to kill him first. Wronged individuals often took justice into their own hands and challenged the offender to a duel. The settlement of old accounts occurred generally during drinking bouts.

### LIFE CYCLE

**Childbirth.**—Soon after childbirth, the mother went to the river to wash and smear herself with urucú. Both parents observed various food taboos. The father rested for a few days on his bed and refrained from any work, lest he harm the baby. One twin, as well as any malformed infant, was killed (Campana, 1902, p. 72).

**Puberty.**—Menstrual flow was attributed to the bite of a mysterious serpent. At her first menses a girl was hoisted in her hammock to the roof of the hut, where she was compelled to stay for 5 days without uttering a word. Then she remained for a month or more enclosed in a corner of the hut. Her hair was clipped short, and she was put on a diet of boiled maize. During her seclusion, she spun and wove wool and cotton so that she would be diligent for the rest of her life. Meanwhile, she became pallid, which was greatly admired when she returned to normal life. Henceforth, she used the affirmative "é, é" instead of the childish "ú, ú."

In ancient times, the confinement of a pubescent girl lasted for several months or even for a year[1] (Campana, 1902, p. 86).

[1] According to Father Chomé (1819 b, p. 202), the pubescent girl was hoisted in her hammock near the roof. During the second month, the hammock was lowered, but the confinement ended only in the third month, when a group of old women entered the hut with sticks to start a symbolic hunt for the serpent that had bitten the girl.

/219 cont./

868 to his mother with satisfaction and then tells his companions about it.

/220/ There are also men who teach boys the way to be quick in fights and even the way to dodge enemy arrows, as well as bullets. The man who teaches this is called Puruncanise, or man who scratches. He is the terror of the boys in the town where he lives. The method he uses is to run after the boys, and woe to the one who out of weakness or carelessness lets himself be caught! In the hands of the puruncanise he suffers the martyrdom of being scratched all over his body with long fingernails, which he lets grow on purpose, in addition to the blame he gets for letting himself be caught by an old man. In a second race it is not likely that the boy being taught will let himself be caught (1).

868 554 463

1. Those who are older have the calf of the leg scratched with the tooth of the Acuti /agouti/ by another of the art. A lot of blood comes out of this, and upon recovering, they say that they are very good at running and can resist fatigue much more than those who did not allow themselves to be scratched.

868 856 239

882 When all the boys of the tribe have received practical lessons from such a neighbor, they indeed may be ready for war, because skill consists in knowing how to shoot in order to injure and also how to dodge the enemy arrow. The Indians who know such strategy are called Queremba by their companions.

[554]

721 726 797 In the last war of Curuyuqui, the Indians attacked the Santa Rosa Mission while Colonel don Tomás Frías was there. He chose as a target an Indian Queremba who seemed to be the chief of the company and lost some eight or ten bullets without having the pleasure of felling him. Almost all the Indians learn this way of fighting; hence their combats do not last long. That of Curuyuqui lasted eight hours because they were sheltered in trenches.